

2008 Eckhart Tolle Retreat Journey Into Yourself Part 2

[Speaker 1] (0:00 - 7:33)

Even if you say you're in a story, you're telling, the moment you start talking, that will become a story. Your story will be that they have a story. And they will insist, no, this is the reality.

And they will tell you, no, you're denying, you're in complete denial of reality. No, I'm not in denial of reality. So the most vital thing is simply to be there as a still presence.

And is that easy? Yes and no. It is easier if you are connected with the inner body, as the stories happen around you, as you're listening.

So you have, you are rooted here, deep within. And that keeps you still, keeps your mind still. And from there you, there's attention that flows out.

And in that attention you're aware not only, we come back to the same again, you're aware not only of that which is arising in this moment, which is the story that you're listening to, you're also aware of the field of attention. And as you're aware of the field of attention, it becomes easier to connect with something in that other human being that lies underneath the story. So you can sometimes, to some extent, bypass the story and connect with that human being at a deeper level, where there lies their own stillness.

It's nobody's stillness, but just put it like that. Where lies their own field of stillness. So you can miraculously sometimes connect from the stillness within you to their stillness.

And then on top you have floating the story. And sometimes that can actually dissolve the story in the other person, or at least shorten it. Because otherwise it goes on and on and on.

Some people have stories that they live with for years and years, and just things get added to it. New episodes in my story, latest episode in my story. It is not surprising that people love watching soap operas, because they all have their own one going too, and then they feel better.

They say, you see, these people on TV, they have theirs too, so it must all be very real. But at least when you are watching it on TV, you can feel, oh, at least that's not my problem. It does require a high degree of alertness not to be drawn into somebody's story, not to become part of it.

Now they may already have made you part of it in a way. They have already decided. You have your assigned place in their story, and there's nothing you can do about that.

But not make the story continue in your mind, and then link into theirs. Almost anything

you say in a situation like that is too much. There are questions about the pain body again.

Please say something about the pain body, especially in reference to rage and anger. How does one witness this intense energy when it does need to be energetically moved through the body? And somebody else or the same person, probably it's all the same anyway, there's only one.

Could you talk about what you do, what to do, exercise or idea? When a pain body comes on so very quickly and with such intensity, I'm left feeling overpowered by it, and I wonder if you have an idea to pop me into the moment in a flash. My pain body manifests as anger.

Anger is the quickest pain body. There is no exercise or technique that can help you here, because any exercise or technique requires time, and that's what you don't have here. Okay, oh, I didn't have time to practice my technique, I'm angry already.

If you're very alert, you may catch the arising of anger, which could happen in one second, as coming up. If you're very alert, you may catch it there. You may not be able to stop it.

Catch it means simply stay aware, watch it, and then already it's gone into your mind, and then, perhaps before you know it, words have already come out of your mouth.

[Speaker 2] (7:33 - 7:33)

Oh!

[Speaker 1] (7:36 - 31:10)

But you may still be there, although the energy may still be so strong that you can't stop it, don't even try to stop it. If you try to stop the pain body, it's the same as trying to stop flowing water or stop a kettle from boiling. And so this question rightly asks how to witness this intense energy when it doesn't need to be energetically moved through the body.

When you don't witness it, when it goes into your mind and uses your thinking, then it doesn't really move through the body because it just stays there, it gets lodged. It can stay for a long time. When you witness it, it moves through more quickly, at least that particular wave movement of the pain body.

If you cannot catch it as it arises, at what point you become conscious of what is happening to you depends on the degree of intensity of your presence. And that will be interesting to observe as a little experiment. At what point, if a pain body takes you over and it could be anger or it could be something else, do you actually realize what's

happening and are able to feel and watch the energy movement and even be aware of your thought processes that cooperate with the energy of the pain body, that bring up justifications and reasons why you are so deeply unhappy about this particular situation.

And if you look more closely, you can see that this particular situation is actually a very little thing. And your unhappiness or the pain that you feel about it is far greater. It's so great that there's really no correlation between a relatively insignificant, tiny event and the amount of pain you feel.

And for other people whose pain body does not get triggered by that particular type of trigger, that same event would be absolutely nothing. Sometimes people call me, but because there are so many calls and messages, I now tend to not reply. Otherwise I would be replying all day long to phone calls.

It's just the limitations of the human form. But I do listen to it in a field of stillness and peace. And some people, they don't get a reply, they try again.

And sometimes I do reply, but it could take a long time. And some people are fine and say, okay, I've left two messages and I know you must get so many calls. And if you do have a moment, I'll be happy.

But if you can't answer, that's fine too. And to others who perhaps have a pain body that has a particular orientation that gets triggered by not being acknowledged. Perhaps as children, they were not acknowledged or ignored.

So that particular pain body gets triggered by that particular trigger. They leave two or three messages, and then the fourth message is, I am totally and utterly disgusted with you. And the amount of pain is enormous.

Have I caused this pain? I could feel guilty about this, but I know that I did not cause it. There was this trigger that caused it.

And so to one person, it is fine, a relatively insignificant thing. And to another person, it is a source of extreme pain. It's the apparent source of extreme pain.

It is not, it's only the trigger of extreme pain because the pain was already there, just waiting for the trigger. And this is another aspect of pain body. The pain body, even the dormant pain body in humans, dormant means when it's not, it is a time when it is not actually, actively using your mind.

It's just in the background somewhere. You might not even know it's there. But people with relatively heavy pain bodies, even their dormant pain bodies, they are like dormant cats.

Now, if you have observed dormant cats, sleeping cats, they are amazing because a

sleeping cat is not totally asleep. Never. A sleeping cat always knows what's going on, and it can tell familiar things that are not threatening from the slightest noise that is unfamiliar, or that could be a mouse.

And so, cat is there, and you can wash the dishes, and slam doors. And then there's the tiniest rustling sound or something. And so, pain bodies, there are many pain bodies, when they are dormant, they are like a dormant cat.

All kinds of things can happen around them, it doesn't trigger them. Sometimes could even a big thing, but they are waiting for something that triggers them, an event or a trigger, that pain body responds to, but they are actually waiting for it to happen. The pain body is actually scanning your surroundings, or other people's remarks in a conversation, or reactions, just to...

And the moment somebody says something, are you accusing me of... No, I just asked if you had put the garbage out. Are you accusing me of being lazy?

Are you saying to me I'm a liar? Are you saying I'm a liar? The cat is awake.

Yes, they are cunning little creatures. So certain pain bodies, in certain cases, are associated in a person's mind with a particular story. It happens that sometimes pain body predominantly is associated with one particular kind of story in the head.

And it could be something like, this is what people always do to me. And whoever you meet, the pain body will be looking out for that kind of thing. And it may not be that at all, it will be happy to misinterpret something, in order to transform it into a trigger so that it can awaken.

So how do you... This cunning creature, how do you defeat it? Because it's...

Maybe it's even more like a fox is often used as a symbol for cunning. And in a fox, it's quite beautiful. And even in a human, the pain body is an expression of, yes, an expression of unconsciousness, an expression of energy that is somehow not flowing freely, a temporary formation, a temporary energy field formation of energy that has become somehow trapped in the body.

And yet, that also is life energy. It consists of, it is energetic. But how do you free that?

So there's no point in fighting it, you would be fighting life. But freeing it, that would be good, so that this energy can flow freely again. But freeing it, of course, implies that it will no longer persist, the energy will no longer persist in this particular form of pain body.

The aliveness, yes, it will start flowing again and become transformed. And then it can sometimes happen, you may have experienced an attack of anger, and if you totally

accept what you feel, which implies being there as the observing presence and allowing it to be there, and that anger can no longer use your mind then, because instead of thinking, you're the witnessing presence, you're aware, you're watching. The thinker, which is the story of why I'm angry, which is not why you're angry at all, because you're angry because of the pain that you've been carrying there for thousands of years, but the story says I'm angry because of this, or you, this, that, and if you, then a shift happens from being the thinking entity, you are the witnessing presence.

And the witnessing presence allows that energy to be there and you can feel it fully now. And if you allow anger and you sever the link through alert attention, you sever the link between the anger and your thought processes that explain why you are angry and justify it and blame and accuse, all that being part of the story, and thus, by doing that, feed the pain body again and again. If you can become so alert that you're simply there watching the energy and then you will know this is the pain body.

And this is the suchness of this moment. And it is as it is, this moment. And as such, you allow it to be there.

The allowing means you feel it fully. And that means you're bringing an aware space to it. You are there as the space in which the anger happens.

Then it is possible that what was intense anger in a flash becomes transformed into intense energy and intense aliveness. I've met people who've told me that this is what they experienced. What one moment was intense, they allowed it and watched it and suddenly it became freed and all they could feel was a sudden burst all over the body of intense energy.

It wasn't anger anymore. One could say it was bottled. It was bottled up inside a plastic.

We use modern analogies. Plastic wrap. And suddenly it bursts and the anger, the energy is freed and is suddenly experienced that intense aliveness.

And they start running suddenly or moving. Don't know what to do with it. It's so much energy.

And some people have reported they were able to do it with, they could even then channel it into creativity. It is better to see that it flows freely so it's not anger but becomes transformed into intense energy before you channel it into creativity. Otherwise you create an angry work of art.

Which when people watch it will perhaps trigger the same feeling in them and you may be very successful. Can be very powerful too. But there's even greater power in something else and that could have originated in anger.

Became transformed. Now if that happens once it does not mean that the entire energy

field of your pain body has now become dissipated. It could but probably not.

It is one particular wave movement that came. It's very hard to describe in visual terms because one cannot actually see the pain body unless you are very psychic. Some psychics may be able to see energy fields in the body.

But you can certainly feel it even if you are not psychic in yourself. And you can also feel it even if you are not very psychic in another person. You can actually feel it even if the other person says to you I'm perfectly fine.

And if you should meet anybody in the street whose pain body is also just underneath the surface. Often this is how people meet and get into an argument very quickly or get attacked by somebody. I didn't do anything.

He just came up to me and started shouting. I was just walking along. Or he just came up and started accusing me of this or that.

I don't know. Pain bodies recognize each other. So if your pain body is active at any time and you go out into the world or even if it's just underneath the surface the likelihood of meeting other pain bodies is much greater.

Interacting with others because they are looking for others. Because they strengthen itself not only through using your mind but also mutually through other people's reactions. So there are people in this world, many, they look quite normal on the outside but what they are really looking for is more pain.

They are walking pain bodies. Where can I... And then they'll choose the right one that's most likely to give them what they want.

They are looking for trouble. And so when that is very strong you can actually, without being a psychic, see the pain body through people's eyes, the raw emotion of it. And the frightening thing is many of them are driving cars.

There are no statistics yet as to how many accidents are caused by driving pain bodies. Probably 80%. So because the pain body is so cunning you need great alertness.

You need, we used this analogy before, you need the sword of presence to be able to be present as it arises in yourself or somebody else. So you can watch it. In yourself most importantly.

The most beautiful thing in a relationship is if you can say to your partner, I can feel my pain body right now. When you said that, that got triggered. That means you're conscious.

You may not yet be free of pain body but you're conscious with it. And that's beautiful. So you could use relationships where the pain body gets triggered so frequently.

In that way, yes it does require enough presence in you to see that this is what's happening. And then there's no blaming or accusing. It's just saying you did that and when you did that I felt and I still feel this anger or I feel the fear, fear, deep sadness.

Big paper, only one short question which is very nice. How does one not resist resistance? Well, that sounds almost paradoxical.

All that it means is that you notice that at this moment you're resisting what is. Noticing it means bringing awareness to the resistance. Awareness implies you're allowing what is to be.

Even the resistance because you notice it maybe even as a physical contraction in the body. As an emotional field and perhaps as thoughts going through your head. You're aware of these right suddenly.

Oh, I'm resisting this moment.

[Speaker 2] (31:11 - 31:11)

Oh.

[Speaker 1] (31:13 - 52:57)

And so you feel it and so at this moment this is what is. The mind may want to come in and say you have failed. You see you can't do it.

It's no use anyway. You might as well give up, become normal again and resist like everybody else. So when you witness it that implies you accept that it's there.

So in that sense one could say you're bringing acceptance into non-acceptance. So you could say I'm angry, upset. This is awful.

Okay, and you notice what you feel. There's the upset. That's what is.

I'm so unhappy about this thing here. That's right here. I'm so unhappy about it, which is a thought movement accompanied by an emotion.

I'm really unhappy and a little story because even to say I'm unhappy is the beginning of a little story. I'm so really unhappy about this. Okay.

And suddenly you take one step back and then you watch the mind saying this is dreadful. I'm unhappy about this. I really feel unhappy with this.

Okay. That's what is. You feel unhappy.

And the acceptance in this case, if it were put into words, would be so what? So you're unhappy. Or in other words, I don't mind being unhappy.

That's what is. I'm unhappy. So let me be unhappy.

You may be surprised to find that when you don't mind being unhappy, unhappiness cannot last very much longer. I'm not talking about indulging in some kind of story. Oh, I'm so unhappy because...

No, that means you're believing in some kind of story. And you do mind because the entire story is based on the fact that you do mind very much. But if you said, I don't mind being unhappy, that's just what is.

You're bringing the you don't mind into a story that is based on I do mind. So in that sense, you're bringing acceptance into non-acceptance. And the amazing thing is, if you don't mind being unhappy, you can't be unhappy for that much longer.

It's the end of the story because if you don't mind, what can you do? The story collapses. I live alone and experience an intense loneliness that is extremely painful, almost intolerable.

Well, the primary thing is to look at this on an inner level. The secondary is to look at what one can do on an outer level. But on the inner, the primary, surrender to this moment as it is means letting go of any concept you have about this moment, any interpretation you have about this moment in the head.

And that includes the concept of me being alone in the head, of me being lonely, of me not having anybody in my life, and simply be there not as a person, but as consciousness, as an intense conscious presence. So the pain of loneliness is similar to other kinds of pain or events that are painful. It can actually force you, allow it if you allow it, force you into presence because being with yourself becomes intolerable.

Living with this lonely me becomes intolerable. As part of my unhappiness and depression, I also experienced frequently painful loneliness. And I have a vague, vague memory of what that feels like.

Yes, there can be great pain. So allow it to force you into utter and complete presence so that the concept of me as being lonely, the conceptual identity in the head, that I'm a lonely person, I have no one. They all have somebody, other people, they all have someone, says the lonely me.

I don't have anyone. So that is no longer what gives you your sense of self. Allow it to dissolve the person.

This is what pain can do when it's used rightly, when it's allowed. It dissolves the personal sense of self and all that remains is presence. It is just this moment, sense perceptions, energy field in the body and the field of awareness, just this.

And you look around, do things, walk, watch. And then out of that you may find that on an external level some action may come that you had not thought of before, that hadn't because you were trapped in a kind of conceptual prison. It's always the same.

So you may find yourself stepping out, if that is possible, we don't know. You may find yourself helping other lonely people, talking to other lonely people, pointing out to them certain things. The world is full of them.

They're everywhere. There have never been more lonely people than now. Loneliness perhaps is a relatively recent phenomenon even for humanity.

In the past one's identity was very tribal and if you were expelled from the tribe you would die. Being expelled from the tribe in most cases meant death, not just physical, psychologically you would die. And then later on, when there were not tribes anymore but social groups, those lonely outsiders very often were those through whom breakthroughs came into this world because they were forced to go deeper.

Those who didn't fit in for one reason or another. Those who felt so lonely that they were forced deeper into the vertical dimension rather than seeking some kind of solution on the horizontal dimension in more relationships or whatever. So there's great possibility in loneliness.

Let's look at the Buddha and that's just one example. You can take the many artists, writers, people through whom new insights came into this world. They became outsiders, misfits in a way.

The Buddha was totally lived, totally surrounded by his family, society supported him and then through, not through force of circumstance but through his own decision he made himself into an outsider. He left. And I'm sure part of his path was also loneliness and through acceptance one could say loneliness becomes transformed into solitude.

Solitude means being alone and it's quite beautiful being alone. Loneliness means you're alone and you don't like it. When you can be at ease with being alone which can only come through surrender and alert presence then it is quite possible that change happens in your life.

And then the words of Jesus come true again. That which you thought you needed for your happiness will be added unto you including perhaps the relationships when you don't need them anymore. Helping others can be a wonderful thing and that may come but you can't really help others when you're there as an unhappy lonely person trying to combat your loneliness by helping other lonely people.

Maybe a little bit of relief because you can make conversation but you're still trapped in that conceptual prison. One more question. It's so wonderful that it's all questions and all answers are the same.

My lover has ADD, attention deficit disorder and his mind continually jumps from one thing to the next with no spaces. This happens even while he is sleeping which can be disturbing. Do you think it is detrimental to my evolution to be so intimately involved with a mind like this?

I have been meditating and working for over 25 years to slow down my mind. That is the irony of life. It says here to be so intimately involved with a mind like this and that this is I'm certain that you're not really having your true relationship is not with your lover's mind but with your lover, with the being that is underneath the mind.

That's why the love is there that you feel. I don't believe that you love his or her mind. The mind is there on top of the being as a turbulence, a continuous turbulence.

What you love is what's underneath there. And it's your love that keeps you there. The love of what is underneath the turbulence.

That's why you haven't left yet. So when two humans are together one human is already has already touched the stillness or lives in it part of the time or most of the time. The other still most of the time perhaps is identified with mind, has no space, inner space, hasn't found it yet.

Of course has plenty of inner space as much as anybody else but hasn't found it. Or is intimately identified with the pain body. It's the love that keeps you there and for a while it is good to be there and it may well be that you will draw your lover into space also through your love.

Which is acceptance and which is the ability to look through what looks like him or her but is only the mind or is only the mind plus the pain body. And then after a while it may happen that space arises in him or her also. If it does not happen it could happen that you begin to lose your spaciousness in the relationship.

You can either go that way you get drawn back into unconsciousness or the other gets drawn into consciousness. If no change happens at some point you would separate. But the fact that there is love means there is a good opportunity that you will meet in the peace and in the space that is there in him or her also underneath all that.

In a way you have already met there. So stick around for a while and what is right will emerge out of presence. Not through some decision making it will come out of the presence that you are.

No form persists for very long The form that this moment takes is beautiful and of course like all forms it's about to dissolve. Next week all you will have of this or even tomorrow or tonight what's left of this gathering on the level of form will be stored as a memory trace in your mind and as images probably digital these days on your camera. And then you can look at that you can revive the memory in your mind oh that was nice or who

knows you might say oh I'm so glad to be back home in my own bed or that was nice, I wish I was still there or you look already on the computer screen and then you look at the pictures you took and it's become a memory which of course you can only remember it now it's always now and suddenly remember that it's always now and suddenly remember that the essence of this gathering was that, the fact that it's always now and that hasn't changed at all the now hasn't left you at all the essence of this gathering has never left you can't leave you so you don't need to make it into some kind of memory it's unimportant the essence of it stays as yourself because this whole gathering was about yourself we said that at the beginning you had to travel here to be with yourself that is the irony at the moment of humanity but that's how it works and so it is timeless there's no need to think back oh it was so peaceful there where did you feel that peace how do you know it was peaceful I felt it inside ok and where is that now oh it's gone I can't feel it anymore well of course you can't feel it with here because you're talking from here now can't feel it are you in the body no I can't go into the body now I've got too much on my mind and then perhaps suddenly you remember not to believe every thought that arises in your mind and after your mind has said I can't go into the body there's too much going on you suddenly go into the body

[Speaker 2] (52:58 - 52:58)

oh

[Speaker 1] (53:04 - 58:45)

alertness returns suddenly you're aware of your surroundings again and suddenly the phone rings and then you remember the gaps and the spaces and you don't jump to answer it and as you let it ring you smile will you answer the phone or not I don't know in the stillness speaks book it says that every ending is a little death whenever a situation comes to an end because the form of that situation dissolves and rather than resisting that allow the form to dissolve because the form is never it and the form is not who you are who you are is always hiding underneath the form or deep inside as the formless essence of this form and when that dissolves it's beautiful because the essence shines through even more so as this gathering dissolves the essence of this gathering if you allow the ending to be there shines through even more some people find that when their spiritual teacher dies although I don't know when this body is going to go but when their spiritual teacher dies it's a beautiful thing because suddenly there's only where there was the form there's only an emptiness and that emptiness is more powerful a more powerful opening even than the form and the great teachers leave behind an enormous space in the fabric of existence when they pass away they leave behind a black hole I saw that very clearly within a space of two weeks or so I was in India in Thiruvannamalai the ashram of Ramana Maharshi where I watched the pilgrims every evening circumambulate, I think that's the word it means going around the samadhi the place, the burial place or whatever of Ramana Maharshi where they built a stone sculpture as if

he were still sitting there unfortunately but they get drawn and they were all going around it it's quite a large space, hundreds of people walking around and around and around two weeks later we were in Assisi where Saint Francis lived and there in the basement of the church there's his tomb also they built a similar structure and there was a continuous stream of people walking around and around and around and I saw the similarity and I saw the image of they are walking around the black hole that was left behind and opening into the formless they were phenomena that opened up the fabric of phenomenal physical sense perceived existence to make room for the divine to shine through the formless one life, one consciousness but ultimately it's everybody's destiny to be that opening and so we use the expression that you are becoming transparent to that and the best way to becoming transparent to that is through surrender resistance creates more density in the form surrender makes you transparent so the power of the universe moves through you you become less as a person less of a person and more who you truly are and it's better to leave that nameless thank you also to all people in Austin for being here with us in Holyhawk here blessings on your journey into yourself the journey without distance into the now

[Speaker 2] (58:45 - 58:50)

thank you